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THE BETTER AGE.

By William Cullen Bryant.

When, after days of dreary rain, a space
Of clear, soft blue, between the parting clouds,
Opens on the drenched fields and dripping woods,
The tillers of the soil are glad, and say
The storm is overpast; for well they know
That in this clear blue spot begins the reign
Of sunshine. Broader shall the opening grow,
As through the throng of clouds the western wind
Goes forth, a conquerer, and scatters them
And sweeps them from the glorious cope of heaven.

Thus, in the works of mercy that engage
The minds and hands of thousands, we behold
Signs of a blessed future. They who watch
Beside the sick beds of the poor, who seek
And lead the erring back to the right way,
And heal the wounded spirit with the balm
Of pity, and hold back the cruel hand
That smites the helpless; they whose labors win
The outcast hater of his kind to feel
The power of goodness and shed penitent tears,
Are God's elected agents to bring in
The better age. With gladness and with thanks
We number mercy's triumphs, and our hopes
Go forward to the train of glorious years,
When all the clouds of strife that darken earth
And hide the face of heaven shall roll away,
And, like a calm, sweet sunshine, love and peace
Shall light the dreariest walks of human life.

THE PACIFIC

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W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

The wholesale liquor dealers will meet in national convention at Niagara Falls next month. There is so much business to be attended to this year that the usual great banquet will be omitted. The liquor dealers realize that they must fight now for their traffic as never before.

It is said that the South will take a bold stand at the Democratic convention in Denver for prohibition, advocating a plank in the national platform against the liquor traffic. The South is in the saddle in a good cause. If it will press for the extinction of the liquor traffic as it pressed for extension of slavery a half century ago, it will lead in winning one of the greatest victories of the ages.

The Religious Telescope, the organ of the Church of the United Brethren in Christ, has a circulation of about 23,000. The subscription price is $2; in clubs of five or more, $1.50. It is stated the paper failed last year to meet expenses, to the amount of $3,694. The Telescope is an excellent paper. During the last year a large amount of money has been spent on illustrations for it. That additional outlay no doubt considerably exceeded the additional income.

The Yale Alumni Association of Southern California gives annually a Yale scholarship of $500 to the graduate of some Southern California college. For two years graduates of Pomona College have secured it. It was to have gone this year to E. H. Kennard of the Pomona College, class of 1907, but Mr. Kennard having secured the Rhodes scholarship at Oxford, England, the Yale scholarship will be given this year to a graduate from the University of Southern California.

In an address at the meeting of the California Pharmaceutical Association in Oakland this week, Mr. W. M. Searby, the president of the association and dean of the college of pharmacy of the University of California, said several things well worth quoting. The following is worthy of special emphasis and wide circulation: "For us to pretend that we keep our stores open all day on Sunday for the sake of the sick is hypocrisy. The real reason is to make money. We should seek to elevate the pharmacists."

San Francisco showed to the world last week by voting by an overwhelming majority for bonds to the amount of $18,000,000 that her people have the spirit which keeps her well along toward the front among the great American cities. The $5,000,000 appropriation for an auxiliary water system indicates a determination not to allow again for any such catastrophe as came upon the city during the few days following the earthquake of April 18, 1906. San Francisco has the marks today of a great city. She will be greater. By the middle of the century the city by the Golden Gate will, in all probability, be at least third in importance in the United States.

It is to be hoped that the board of directors of Fabiola Hospital in Oakland will adopt the suggestions coming to it from many sources and refuse to receive any longer the gate receipts from the Emeryville race track. For several years the receipts for one special day each year have been donated to the hospital. Too many lives are ruined there to justify any excuse for accepting such funds. The acceptance of the money of John D. Rockefeller for missions is not comparable with this. When the discussion was on The Pacific favored the acceptance of Mr. Rockefeller's money. We cannot, however, approve the action of the women who allow a hospital day to be advertised and receive for the institution of which they are directors the receipts at the gates. It is different even from a donation in the ordinary way by the manager of that notorious gambling resort. We believe that the people hereabouts who have the good of humanity at heart should arise and say, No more Fabiola days at Emeryville if Fabiola Hospital is to have their respect and support and patronage.

Men ought to fight fair. As an illustration of unfairness we make note of a circular issued this week in Berkeley against the bonds for school purposes. It was signed, "Citizens' and Taxpayers' Committee." A leading question on it was, "Do you want to tax your homes for forty years from ten to forty dollars a year for something we do not need?" There was a lie in that question. There are very few homes in Berkeley that will be taxed more than a dollar or two a year because of the bonds. And it was a dastardly act on the part of men to send out such a circular on the morning of the election. The intent was to mislead the uninformed. Moreover, we think that all unprejudiced, progressive persons would say that the additional buildings and equipment proposed are needed. Not since his years in politics, as editor of a political paper, has the present writer had anything to stir him quite so much as that deceptive circular issued in Berkeley to defeat the school bonds. It was full of deceptive statements, which we would comment on if The Pacific were a local paper. Evidently the world needs men; and there is room for them in classic Berkeley.

The Rev. Dr. J. H. Harwood of Paradise, California, has written an exceedingly interesting "Home Missionary Story," and the Pilgrim Press of Boston has published it in attractive pamphlet form. Dr. Harwood has had an eventful life, and the fruits of that life are to be found all the way from the Atlantic to the Pacific. We are glad that this story has been written. It shows what of good one consecrated life has accomplished; and, as Dr. Harwood says in an introductory note, "As one of many it is of interest as representative." The story, our readers doubtless realize by what has been said, is autobiographical. In it we see at how many centers of influence Dr. Harwood's life is counting. He was one of the founders of Drury College, at Springfield, Missouri; and the foundations of a surprisingly large number of churches in Missouri and other parts of the Southwest,

and in Southern California were laid by him. Very few lives are counting for more in currents of influences started by them than that of Dr. Harwood. His story is told in such a manner as to be entirely free from egotism, and every lover of Congregational history will enjoy it. The story leads up to the work which Dr. Harwood is doing now in and for the Sierra Polytechnic Institute at Paradise, and through it, it is hoped to make friends for that institution. We hope that Dr. Harwood's story will have wide reading, and that copies of his pamphlet will be preserved in all Congregational historical collections.

CHRONICLE AND COMMENT.

Thirty-nine different languages are spoken in New York City.

Michigan Methodists give splendid support to the Michigan Christian Advocate. It has in that state alone a circulation of 8,089.

The latest statistics of the religious affiliations of the people of Germany (1907) are as follows: Population, 60,641,278; Evangelical Protestants, 37,646,852 (62 per cent); Roman Catholics, 22,094,492; Jews, 607,862.

The Pacific Baptist gives the relative strength of the five leading denominations in Western Washington as follows: "Methodist members, 16,953; Presbyterian, 9,385; Baptist, 8,251; Christian (estimated), 5,000; Congregational, 4,920. The number of churches: Methodist, 176; Baptist, 98; Congregational, 98; Presbyterian, 77; Christian, 35. Sunday-school scholars: Methodist, 20,018; Presbyterian, 12,069; Baptist, 9,865; Congregational, 7,418; Christian (estimated), 4,000.

The Saturday Evening Post is of opinion that the country preacher is chiefly responsible for the temperance wave which is sweeping over the country. The Atlanta Christian Advocate remarks: "Whether this is true or not, we are prepared to assert that the country preacher is directly responsible for a good many good things that have contributed to our welfare. As a class, these men are fearless, faithful, loyal to God, and committed by a noble type of manhood to the things that promote righteousness. They are a foe to liquor and all other evils."

The Baptist Chinese Mission House in San Francisco will be ready for dedication in a few weeks. It has been erected on the old site at Sacramento street and Waverly Place, at a cost of $21,000. The Occidental Board of the Presbyterian Church dedicated a few weeks ago a fine new building on the old site on Sacramento street, which will continue to be, as it long was before the earthquake and fire, a center for the work among Chinese women and for the rescue of the slave girls from the immoral lives to which they are doomed by their owners.

Seventy per cent of our immigrants come from Roman Catholic countries. It is estimated that 8,000,000 Catholics have come to this country during the last one hundred years. A writer on religious problems says: "These, with their children, should now number not less than 24,000,000, yet there are only 10,000,000 Catholics in the United States. Where are the 14,000,000? Greater New York alone contains about 1,000,000 Jews—practically one-tenth of the Jews of the world. Yet a Hebrew writer of authority declares that only 30,000 belong to the synagogues of the city. Where are the 970,000?"

The United Brethren Church in Oakland has received 27 persons into membership since the Rev. Dr. Drury took charge last October. In an article in The Religious Telescope of Dayton, Ohio, Dr. Drury writes: "I find here a very earnest and loyal band of Christian workers, though the general local conditions are quite unlike those with which I was familiar in the East. We have here a different civilization from that found east of the Rocky Mountains. This condition is not easy to explain, and it is not understood generally by the people of the East. There is really as much difference between the civilization of California and that of Ohio and Pennsylvania as there is between that of France and Germany. Tourists and others who make brief visits to the coast, as a rule, do not learn this fact; but it is a fact, nevertheless, and must be reckoned with in doing Christian work. Hence, when one comes here from the East, if he is wise, he will study the new conditions with which he finds himself surrounded, and will seek to adapt himself to them. He has to do this in cultivating the soil, and in the realm of the spiritual husbandry he must do likewise if he would succeed. A spiritual church is needed here to counteract the dominant worldliness; and such a church can win in this land, but the work and the methods of conquest must be suited to the cosmopolitan life found here. The sooner these things are recognized and made the basis of appropriate action by the churches now established and by the missionary boards supporting the work, the sooner will the work on the coast reach the position of permanency and self-support. To this end we are steadfastly working in the Oakland church."

The Monitor, the official organ of the Roman Catholic Archdiocese of San Francisco, says that there were about 5,000 Catholic sailors with the fleet, and that no better example of their good qualities was given during their stay here than their large attendance at mass, not only at the great open-air service on Yerba Buena, but quietly and unobtrusively in the city churches. Concerning the service on Yerba Buena, The Monitor says "No more solemn or impressive religious service has ever been held on the Pacific Coast than the Sailors' Mass, celebrated on Yerba Buena Island. It was an inspiring scene, this Mass of thanksgiving, remindful of other sacred and historic scenes enacted in our land generations ago, and bringing to the mind, above all other things, thoughts of that mass of thanksgiving which Padre Junipero Serra celebrated by the shores of Monterey in 1777. The day was perfect. The bay was blue and calm, the sky cloudless, and the sun bright and warm, tempering the sea-wind that blew in through Golden Gate. On the steps of the Pensacola Drill Hall with its doric columns for background, an altar was erected, simply decorated with flowers and surmounted by a picture of our Savior.. Ranged in front of the altar were the officers and sailors from the fleet, and all about, by hundreds, were gathered worshipers, the Knights of Columbus and their friends, and scores of non-Catholics, who were visibly impressed with the solemn event. Over 2,000 altogether were present. The most impressive feature of the service was the substitution of bugles for the acolyte's bell. One of the sailors, rising from his knees, blew the sweet, clear bugle notes at both the consecration and the elevation, and these silvery piercing strains sounding on the worshipful quiet crowned the simple grandeur of the service."

We do not know how many centuries it will require for Christian people generally to come to a knowledge of the fact that religious work is now carried on under the present system in a wasteful and wicked way. But they will

get to it some time, as well as to a general willingness for a change. The Watchman, a Baptist paper published in Boston, has the following concerning the union of Baptists and Free Baptists in Canada: "The spectacle of two religious sects coming together in love and harmony has had a profound influence on the people outside the churches, and favorably disposed them to religion. We learn that in every community where such a union has taken place there have been marked and unusual manifestations of religious interest, and many have been converted and united with the church. In one place there have been three hundred converted; in another thirty-six have been recently baptized and the revival still continues. The reunions of families and the closer relations of old-time friends and neighbors which have come about as a result of the union of the churches have been tenderly affecting. One case serves as an illustration of many. In this place the Free Baptist was the stronger church and has the finest furnishings in its house of worship, but the Baptists had the best house and in the best location. The churches united called a Baptist as pastor; the furniture of the Free Baptist house was taken and put in the Baptist house, and two next-door neighbors, one of whom had been deacon of the Free Baptist Church, and one deacon of the Baptist Church, were chosen as deacons. The united Sunday-school is considerably larger than the aggregate of the two schools before the union. An example of the greater efficiency brought about by the union is found in Moncton, New Brunswick. In that city before the union there was a very large Baptist church of about twelve hundred members, a fair-sized Free Baptist church at the West End, a mission of the Baptist Church at the West End, with preaching and Sunday-school, and a small Baptist church in a suburb across the river. Upon the union, the First Baptist Church dismissed about 140 members to the Free Baptist Church. These two churches dismissed a good number to the weak church across the river, and the preaching services at the West End were concentrated at the former Free Baptist church. Now there are in Moncton three strong, self-supporting and aggressive united Baptist churches and one mission Sunday-school."

The Washington correspondent of a Chicago paper gives the church affiliations of public men in the capital city substantially as follows. President Roosevelt is a regular attendant at the only German Reformed Church in the city. He is a member of the Dutch Reformed Church, an organization that has no place of worship in Washington. Vice-President and Mrs. Fairbanks are Methodists. The vice-president, his wife and the other members of his family, when they are in Washington, attend the Metropolitan Methodist Episcopal Church, the one attended by General Grant and William McKinley when they were Presidents of the United States. Secretary of War William H. Taft is a Unitarian, and has a pew in the Church of All Souls. It is at this church that Dr. Edward Everett Hale frequently preaches. While the secretary of war is a Unitarian, his wife and children are Episcopalians, and the secretary frequently accompanies them to St. John's Church, where also he has a pew. While Mr. Roosevelt goes to the German Reformed Church, his wife and family, who are Episcopalians, attend the historic St. John's Church, where they sit only one or two pews removed from Mrs. Taft and her children. Like Mr. Taft, Mr. Roosevelt frequently goes to the services at St. John's with his wife and children. Miss Helen Taft and Miss Ethel Roosevelt were confirmed at St. John's Church at the same time not long ago. Secretary Taft spends his vacation at Murray Bay, Canada, where there is a union church, attended by the summer colonists of all denominations. The secretary of war is one of the trustees of this summer colony church, where people of many faiths gather for worship. Speaker Joseph G. Cannon was born and rised in the faith of the Quakers. The Speaker went into the Methodist Episcopal Church by marriage. As long as his wife lived he attended the Methodist Episcopal Church, but his daughters are attendants at the New York Avenue Presbyterian Church in Washington, and with them the Speaker frequently goes to the Sunday service. Senator Philander C. Knox of Pennsylvania, who, like three of the men already named, is a candidate for the presidency, is an Episcopalian. Senator Knox's parents were Methodists, and he was educated at the Methodist College at Mount Union, Ohio. George B. Cortelyou, secretary of the treasury, it is said, is not a confirmed churchgoer, but his family attends the Episcopal Church. The only Roman Catholic member of the cabinet is Charles J. Bonaparte. Secretary of Commerce and Labor Straus and his wife are of the Jewish faith. Secretary of the Navy and Mrs. Metcalf are Episcopalians. Secretary of the Interior Garfield attends the Presbyterian Church. His wife is an Episcopalian.

NOT A PRAISEWORTHY DWELLING TOGETHER.

Superintendent Scudder of the Home Missionary Society, for Washington, contributed to the May number of the Home Missionary magazine an able article entitled "How Protestants Dwell Together." He sets forth certain admissions in which nearly all Protestant denominations agree. These are.

"(1) We call one another brother, recognizing each the other as a follower of Christ and entitled to the name Christian. Those who today would refuse to do this are in any communion a hopeless minority, whose view would be indignantly repudiated by the reputable body to which such barnacles still sometimes adhere.

"(2) In free acknowledgment of this fundamental fact, our ministers, our churches and their members increasingly unite their forces, exchange courtesies and services, and in scores of ways publicly admit the family bond that makes us all, of whatever name, one in Christ.

"(3). In theory, even the narrowest sect leader will acknowledge that the progress of a sister denomination is a progress of the Kingdom. When we come together we all climb eagerly on that platform. The Methodist who declares that no community is supplied with gospel privileges till his methods are there; the Episco palian or Disciple who considers his church the only true one; the Baptist or the Free Methodist who imagines that he alone obeys the commands of his Master, is the specimen of arrested development that each church, in any interdenominational function, prefers to keep in the background."

These admissions being generally accepted, Mr. Scudder states that it would seem that any evangelical church, going into an unchurched community, would be considered by the others as carrying the essential gospel and would be left to work its way without destructive competition. "It may not carry our peculiar views or excellencies. It may even carry what we consider are minor errors. But it carries Christ. We all know that. And it is not necessary, in order to protest against that minor error, that we smash the golden rule by rushing in to split that little town." Mr. Scudder doubtless writes out of some bitter and damaging experiences for the cause of Christ in the state of Washington. He finds these brotherly theories repudiated, and in many places two churches, two buildings, two ministers, two budgets of expense, two missionary grants, where one would do the work and do it better. The consequences are:

Inefficiency. Poor equipment, poor salaries, poor service, and resultant poor training, with little hope of improving it. Worse than all,

Rivalry. Competitve drain and disaster, irritations, jealousies, envyings, bitterness, harsh judgments, estrangements, factions, hatred. Further,

Contempt. The well-merited contempt of the world over a strife-born poverty, mendicancy, powerlessness, and cramped vision.

"Granted that a church is often stirred out of sloth by the incoming of a rival. It still remains true that it is not thus roused to the highest type of life, and that we have taken the unfriendly rather than the friendly co-operative method to awaken it to occupy its rightful field. We never think of whipping or stinging one of our churches into line by planting another of the same denomination by its side, a fact which should show us the hollowness of this popular plea that we can thus best aid the Kingdom.

"Let it be granted that these sectarian depredations are often concientiously made. They are not, therefore, necessarily of the Spirit. The Holy Spirit is a Spirit of sanity. Such waste is spiritual insanity."

But Mr. Scudder turns to the brighter side, with the question, What is being done to stop these abuses? His answer is: "Apparently little,—yet much every way. Wonderful has been the change from the violent antagonisms of even fifty years ago. Powerful tides of sentiment have set toward better things. Society is everywhere turning from competitive to co-operative ideals. The church is doing the same. Thousands of ministers are heartily ashamed of unbrotherly methods and arguments. Students for the ministry are pledging themselves against this sin. States like Maine, Ohio and Wisconsin are leading in successful comity agreements.

Gigantic dangers, too, are warning us to get together; the scorn of practical, peace-loving men; the widespread indifference to a religion of warring sects; the secret disgust of our laymen over deeds under the cloak of Christianity that a hard business world would be able to own, presaging, if continued, the speedy turning of their gifts into less wasteful channels; the growing Roman power; the alien populations; the debauched cities; the great evils whose rout awaits only a harmonized Christendom."

And the conclusion is, **"We are compelled to come together."**

As we finish the foregoing we take up a copy of The Pacific Baptist, and read: "The religious destitution of Western Washington is appalling. Outside of the larger towns, very little religious work is carried on by any of the denominations. Only 209 towns out of 1,146 in our convention field have church organizations of any evangelical denomination, leaving 937 towns and villages destitute of religious privileges. There are nearly 900 school districts out of a total of 1,231, that have only schools, where there are no Sunday-schools or religious services; 56 per cent of the children in Western Washington have never been enrolled in a Bible school."

And this article by a general missionary among the Baptists continues: "Who will say that the Home Mission Society has finished its pioneer work in Western Washington where such destitution calls for heroic treatment? No mission field has responded more quickly to Home Mission investments. We must not turn away from this needy and promising field of spiritual investment. Try to realize what it means in this small but strategic section to have 33 towns without a Baptist pastor, and yet these towns have an aggregate of 49,000 inhabitants, or an average of 1,470 inhabitants per town. In several of these young cities, there are from 15 to 20 Baptists ready to organize, and clamoring for a pastor, but it will require from $300 to $500 per year from the missionary funds to establish our work in these important centers. Ought not such an opportunity to demand immediate attention?"

Our answer to this question is: The destitute fields ought to be aided; but that the probabilities are that the clamoring Baptists in most of the larger towns and cities should be permitted to go on clamoring.

The church will lose its influence in the world if present wasteful methods are continued.

In this enlightened age it is absolutely wicked to put churches in where they are not needed. Oh, for a crusade against this iniquity!

TRIVIAL TROUBLE.

By W. L. Watkinson, D.D.

(The noted Wesleyan preacher, the Rev. Dr. W. L. Watkinson of England, who gained many admirers when he was in this county a year or two ago, is to be here again this year. We desire to give our readers a taste of his sermons and addresses, and reprint one here, one from a volume just issued by the Fleming H. Revell Co. of New York. The volume is entitled Frugality in the Spiritual Life, the first address giving title to the book. There are 24 different articles, among them being: The Collapses of Life, The Solicitude of Success, The Efficacy of Appreciation, Regretful Reverie, Temperamental Limitations, The Nearness of the Essential in Life's Discipline. The book is sold for $1.00 net. Dr. Marcus Dods says: "For originality, brevity and felicity of illustration, Dr. Watkinson stands without a rival."—Editor.)

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordon?—Jeremiah xii: 5 (R. V.).

In **Mosses from an Old Manse**, Nathaniel Hawthorne writes: "There are so many unsubstantial sorrows which the necessity of our mortal stage begets on idleness, that an observer, casting aside sentiment, is sometimes led to question whether there may be any real woe except absolute physical suffering and the loss of closest friends?" This is, of course, an extreme statement of the case. Besides physical suffering and bereavement there are many other forms of affliction, real and terrible enough. Yet it must be allowed that our sorrows are often largely unsubstantial and our bitter complaints well-nigh groundless. We condole with ourselves about troubles which are simply passing inconveniences; we magnify pin-pricks into crucifixions. The proof that so many of us have so little real trouble is found in the fact that we so piercingly bewail trifling losses and pains; were the distresses more acute, we should say less about them. We have only to observe the sufferings of our neighbors to understand the absurdity of our complaints. If a slight breeze rocks the ship, the passengers are distressed as much as though they were suffering shipwreck; but the old salt who knows what the wrath of the ocean really means smiles at their much ado about nothing. Those who know what real trouble means, who have encountered the storms that shake the soul, listen with a compassionate smile to the glib recital of sentimental tragedies. Our fluent lamentations over a disagreeable incident, which when examined turns out to be nothing more than a discomfort, most convincingly prove that we are really well off; one genuine misfortune, one shattering

thunderbolt, would silence our woful tale. In the meantime we make more ado about a crumpled rose-leaf than thousands of noble men and women do about a crown of thorns.

The age in which we live tends to intensify sensitiveness, and we need constantly to be on guard against magnifying molehills into mountains and thistles into forests. However hardly we may think of the present age, it is in many respects an indulgent one; it is certainly far more so than those which have preceded it. We are taken care of on every side. It is not too much to say that we are habitually coddled, our endless artificial wants are promptly and ingeniously met, we enjoy facilities and luxuries innumerable, until we are fast becoming hypersensitive, and reckon ourselves martyrs if the wind blows a little hot or cold; if we are teased by a gnat, or even if we are overtaken by "the pleasant trouble of the rain." The habit of taking count of these shallow troubles, talking about them, nursing them, seeking sympathy on account of them, making far more of them than the just proportion of things will allow, is a dangerous tendency that needs to be vigilantly watched and checked.

The habit of pampering ourselves shows how far we have lost sight of the seriousness of life. The sacramental host of God has ever been prepared to accept great losses and sufferings for the high rewards it contemplates. "The noble army of martyrs" is the glory of God's church, and in a real sense representative o f its spirit and power. Its members have sworn allegiance to a Captain who was "made perfect through suffering;" and in all ages they have dared the most tremendous tribulations that they might win eternal life. Our disproportionate attention to minor miseries shows how far we have lost sight of the extreme seriousness of the true idea and design of human life. Discoverers seeking new worlds do not whine about the mosquito; soldiers intent on great campaigns do not fret about wind and weather; and when Christians duly recognize the greatness of their ideals and hopes they become oblivious of irritations and worries which plague the natural man. Out for a picnic we may be exacting about flowers, sunshine, and entertainments, but absorbed in momentous undertakings trifles are forgotten. The great thoughts of the Christian life have not adequately taken hold of us, its enthusiasms and passions do not stir us as they ought, or we should almost unconsciously disregard the infinitesimal matters which now worry us. Let, then, then, the unreasonable extent to which minute cares and vexations disturb remind us of the fact that our life is superficial, our faith in higher things faint, our devotion to God and eternity lacking in reality and completeness. Larger thoughts, deeper emotions, a life in more constant fellowship with things above, will effectually check the murmur and the sigh.

To brood over paltry trials reveals littleness of soul, and accentuates that littleness. We are in danger of deceiving ourselves on this point. It is not uncommon for men to believe that they are able to bear great calamities better than they can small ones. They lose all patience with an attack of toothache, yet fancy they could smilingly endure leprosy or consumption. They lose their temper with the silly oversights of domestics and workpeople, but they are sure that a crushing misfortune would evoke their heroism. They lose all dignity and peace of mind in dealing with the peddling mishaps of routine life, yet cherish the belief that they are prepared to take arms against a sea of troubles when it happens to break forth. It is a flattering unction we should refuse to lay to our soul. Wesley tells that one day sitting by the fire of a wealthy gentleman a puff of smoke came down the chimney, whereupon the host plaintively addressed the evangelist: "You see, sir, I have to put up daily with this kind of thing." Are we to believe that behind this fretfulness the man hid the strength of a martyr, and that whilst he was subdued by the smoke he could stand the fire? It is an illusion. He who is wearied in a sprint with the footmen will never contend successfully with horses; he who faints in the land of peace will make a poor show in the swelling of Jordan. Little physical energy is left when the grasshopper becomes a burden. Little energy of soul remains when the grasshopper of trivial trouble is allowed to plague us. And as fretfulness indicates spiritual feebleness it accentuates it; it effectually precludes inward largeness, strength and heroism.

The habit of repining unfits us to deal with the real troubles awaiting us further on. We ought so to run with the footmen that we shall be able to bridle the horses. We ought so to dwell in the land of peace—careless of its gnats, contemptuous of its grasshoppers—that it shall prove a precious discipline against the day when deep calls unto deep, and when all the waves and billows go over us; but to permit the inevitable friction of everyday life to waste our power is to lay ourselves open to inglorious humiliations whenever the crisis comes. Let us not destroy the nerve which will be so sorely needed in the fiery hour, the overflowing tide. A reticent way of bearing immaterial trouble braces us to play our part worthily when ever we are called to battle with avalanch, earthquake and blizzard.

HISTORIC BEGINNINGS.

Edwin Eells, Tacoma.

Seventy-five years ago a Nez Perces Indian, one of four who had gone to St. Louis to learn of the white man's God, and the Book of Heaven, is said to have made the following speech:

"I came to you over the trail of many moons from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with one eye partly open, for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us; they were the braves of many winters and wars. We leave them asleep here by your great water and wigwams. They were tired with many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me to where you allow your women to dance as we do not ours, and the book was not there. You took me to where they worship the good spirit with candles, and the book was not there. You showed me the images of the good spirits, and the pictures of the good land beyond, but the book was not among them to tell us the way. I am going back the long and sad trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, yet the book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the book, not a word will be spoken by our old men, or our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's book to make the way plain. I have no more words."

He started back the next day. On the way his only

remaining companion died, and he alone of the four who had been sent to get knowledge of the white man's God, and the Book of Heaven, reached his home, a sad and disappointed man. But he had builded better than he knew. That speech, with ringing editorials, was published in the leading religious papers of the East, and made a profound impression. It stimulated the missionary organizations, then in their infancy, to greater activity. Devoted men and women were inspired to cross the continent, to bring the knowledge they sought. Thus were the early missionaries, Lee, Whitman, Spaulding, Eells, Walker, Gray and others led to come to this coast, and spend a decade in planting the seeds of divine truth in their darkened minds. During most of the first ten years they labored with varying success. At first the enthusiasm was great, and the Indians flocked to hear the good news. Then there was a reaction. If the new religion brought them material benefits, such as blankets, shirts, and the like, it was very good; but if not, many of them lost their interest. Sickness and disease came to the Indians in the Willamette valley where the Methodist mission was located. They were wiped out and the mission work ceased. But these same men and women laid the foundations of religious work among the pioneers of that section. Churches, schools and colleges were established and a tone given to society that was potent and important. The first prohibition laws enacted in the United States were enforced there for many years. The missionaries of the American Board were not so interrupted in their work. They continued longer and accomplished more. But late in the year 1847 the massacre of Dr. Whitman and his wife, and a dozen others, followed by the capture of more than fifty women and children, which caused the Cayuse war, broke up that mission, and their work among the Indians was for the time abandoned. This sad event cast a blight over the whole country, and so overshadowed the religious work, that it was lost sight of, and very generally was supposed to have been lost. This misapprehension I wish to correct. True, for the next ten years it was unsafe for white people to reside in that section of the country. But many of the Indians continued the worship of the true God. A few books had been printed in the Nec Perces language, containing a part of the gospels and some songs, which the Indians had learned, and which they continued to use. They continued to hold religious services, observed the Sabbath and showed by their lives and conduct that the work of the Spirit had operated upon their hearts. The Spokane Indians were very regular in their religious observances, and were so very anxious for the return of their teachers that after an absence of a few years they sent a deputation to the Willamette valley, 500 miles, to try to persuade them to return. A band of the Cayuse Indians under the leadership of old Istyckus kept alive their religious faith, and today there is a church on the Umatilla Reservation of a hundred members, the direct descendants of those made Christians by Dr. and Mrs. Whitman. When the treaty was made with the Nec Perces Indians in 1859 it was reported that one-third of the tribe was nominally Christian. Antagonistic influences and adverse circumstances prevented any active work from being done among them for fifteen years longer. When religious work was renewed among them, it was found that there were over 500 professing Christians who were leading consistent Christian lives, the fruits of those early missionaries. Since then a kind of theological or Bible school has been maintained among the Nec Perces Indians, from which many have gone out as preachers and teachers to their own and surrounding tribes.

These were the historic beginnings of the long ago. The Indians were the people, and what religious work was done had to be done among them. But by the year 1859 there was a change. The Indian wars were over, and treaties of peace were being made among them. Settlers began to swarm into the territory. By the first of January, 1865, religious work among white people had so far progressed in the Walla Walla valley that the First Congregational Church, in what is now the state of Washington, was organized. It had but seven members, two of whom are still living, and one of them is the writer of this paper. Two of the missionary band which had come to the coast twenty-seven years previous were among the number. Rev. P. B. Chamberlain was the first pastor. That little church was the hand-maiden of Whitman College, and has always given it its moral as well as financial support. Four years later Plymouth Congregational Church of Seattle was born, under the leadership of Rev. John F. Damon. It is now the largest church of our denomination in the state. In 1873 two were organized, one at Ahtannum in the Yakima valley and the other at Olympia. Rev. C. A. Huntington was the pastor of the latter, while the former was a lay church, Deacons Tanner and Woodcock carrying on the services and maintaining the organization. The following year two more came into existence, one in Mason county on the Skokomish Reservation, with Rev. C. Eells as pastor, and the other at Tacoma, also with seven members, Rev. J. A. Banfield being its first pastor. In 1877 three more were added to the list—Anacortes, Colfax and Dayton; and in 1879 there were four—North Yakima, Port Gamble, Spokane and Chewelah, the last named being on the spot where the first Protestant sermon was preached north of the Snake river in 1838, forty-one years before its organization, by the Rev. Cushing Eells. In those fifteen years there had been twelve churches organized. By that time we had an association of our own in the territory, and began to be known and recognized as a denomination. Those were, however, the days of small things, and but for the aid of the Home Missionary Society most of them could not have lived; nor have had houses of worship, but for the help of the Church Building Society.

This tale of the historic beginnings of Congregationalism would be far from complete if reference was not made to the first Home Missionary superintendent, the honored, revered and much-beloved Rev. George H. Atkinson, D.D. Indefatigable, earnest, kindly disposed, universally respected and beloved, he won the hearts, he stimulated the young and feeble organizations, gave hope and comfort to the discouraged, and in short, made things go, and go right. His travels over the territory were not in palace cars nor palatial steamboats, but more often than any other way on the nurricane deck of the subdued cayuse pony, or in the bottom of the highly-scented canoe. His lodgings were not generally in the soft and comfortable beds of the hotel, but by the fireside of the humble pioneer, he sat and conversed, and went to rest on the same kind of straw-filled tick that the family had to use. But he was a true, polished Christian gentleman. Rarely is there found in the same person the courteous manner, the gentlemanly bearing, the genial temperament and the loving sympathy, with the indefatigable zeal, the indomitable perseverance and the heroic courage that won the respect, love and esteem of every one and gained the success that commanded the admiration of the entire community. Truly he was the apostle of Congregationalism in this state. His name will long be revered by all who knew him. His faith in the future was unbounded and his piety deeply sincere. He was the first Home Missionary sent out to this coast, arriving at Oregon City in 1848, and for a full generation was the mainstay of

all the beginnings, both in Oregon and Washington. When he passed away the denomination was desolate, for he had excelled them all.

SOME RESULTS OF THE OPEN PULPIT ENACTMENT.

An Increasing Tendency to Affiliate with Roman Catholics.

Urgent appeals are being made by Rev. James Paul Francis, the head of a celibate order of Episcopal ministers, with headquarters in New York, to bring about the establishment of a Uniat Church, as a branch of the Roman Catholic Church. This is one of the latest developments of the "open pulpit" decree.

The Boston Transcript says: "Rev. Dr. Francis has been carrying on negotiations with Apostolic Delegate Falconio through several Catholic priests in Philadelphia.

"On behalf of his own order and married ministers of the Episcopal Church throughout the country, Rev. Father Francis has sought terms of the see of Rome whereby they might all enter the Roman Catholic Church, maintaining a separate branch to be known as the Uniat Church.

" 'What we would like to have," said Rev. Father Francis, in substance, 'is a branch similar to the Greek Church, in which the masses are said in English and in which the priests are permitted to be married.'

"This request for a Uniat Church was not made by Rev. Father Francis for his own personal convenience, for his order is essentially a celibate organization. His desire was to have a church established in conjunction with the Catholic body so as to permit Episcopal ministers who disbelieve in the 'open pulpit' canon, and yet are married, to enter the Roman Catholic Church.

"While it is not known that any decision has as yet been given to Rev. Father Francis, it was said by an authoritative source that the pope would not consider such a proposal, as it is against all the principles of Catholicity. The Greek Church is an exceptional case, as it is allowed to exist as an adjunct to the Roman Catholic Church because it has maintained orders through a logical line of succession.

"When Father Francis learns of this decision and the reasons for it there is reason for believing that he and the three lay brothers who conduct the affairs of the order will announce their decision to join the Franciscan Order of the Roman Catholic Church, upon which their own order was modelled.

"Following the resignations of Dr. William McGarvey as rector of St. Elizabeth's Proestant Episcopal Church, at Sixteenth and Mifflin streets, Philadelphia, and his three assistant clergymen, and Samuel P. Woodward, rector's warden of the parish, the result of the efforts that have been made by Rev. Father Francis take on a decided interest.

"While Dr. McGarvey, his assistants, Rev. M. L. Cowl, Rev. W. L. Hayward and Rev. William H. McClellan, have refrained from openly announcing that they intended to enter the Roman Catholic Church, it is pretty well accepted that this is their intention. If they had any hopes of the establishment of a branch church the result of Rev. Father Francis' application for terms to the apostolic delegate of the pope puts an end to it.

"Rev. Henry R. Sargent, a member of the Order of the Holy Cross, with headquarters at West Park, on the Hudson, has been strongly inveighing against the 'open pulpit' canon, and Philadelphians who have followed the work of the celibate order of Episcopals, so similar to that of the Franciscan Order of the Catholic Church, express their belief that an announcement will be made by the members inside of a week or two.

"Mr. Woodward, the retiring rector's warden of St. Elizabeth's Church, estimates that one-third of the congregation of the church and all the members of the Companions of the Savior, of which Dr. Garvey is superior, will join the Roman Catholic Church.

"The pamphlets sent out by Dr. Garvey and Dr. Sargent, setting forth the argument against the 'open pulpit,' have won many converts to the Roman Catholic Church in Philadelphia and already Rev. Father Alvah W. Doran, himself a convert from the Episcopal to the Roman Catholic Church and a foremost master of theology, has one class of six Episcopalians who are being prepared for Catholicity.

" 'I have no doubt,' said Rev. Fr. Doran, in the parish house of the Church of the Epiphany, 'that there will be many conversions as a result of the 'open pulpit' canon. This new doctrine will have the effect of amalgamating all the Protestant religions with the Low Episcopal Church, while the High Church advocates will probably come over to the Roman Catholic Church.'

Bishop Coadjutor Mackey-Smith expressed his views on the matter to the Philadelphia Inquirer as follows:

" 'I have the greatest sympathy for Dr. McGarvey. He's a fine man. So are his assistants all fine men. But the whole thing is a tempest in a teapot.

" 'The only criticism I have to make is that these gentlemen talk as if they were the whole church, when, in point of fact, they are an insignificant part.

" 'They thus unconsciously misrepresent the church to the outside public and give the impression that they are an enormous body when really there are comparatively few of them.

" 'Outsiders get the impression that the whole church is convulsed by this movement. In point of fact we hear very little about it and the vast mass of church members really don't know that it exists.

" 'The trouble is, however, that these good brothers talk as if they were in the majority when they can really gather only a small number about them.

" 'But I am really most sympathetic with them from their point of view. They are entirely conscientious. The wonder is not that they are going, but that they didn't go a long while ago.

" 'If I agreed with Dr. McGarvey in his views, I should certainly have gone long before this. There is no other logical thing for him to do. The great fact about the Episcopal Church is that it is in no sense a sect. Its great virtue lies in its magnificent comprehensiveness.

" 'Every once in a while either one extreme or the other gets tired of trying to transfer it into a mere sect, and determines to leave.

" 'The Low Church did this thirty or forty years ago. This started a new sect, the so-called Reformed Episcopalians.

" 'They claimed that they were driven out by the Ritualists, who formed the other extreme. Now, it appears as though the Ritualists' time has come, and they must take their own bitter medicine.

" 'Between these two extremes the vast majority will still go on contented and quite satisfied." '

FOR RENT DURING MONTH OF JUNE.

Furnished cottage at Mt. Hermon now under construction. It has five rooms besides large living and sleeping porches. References. Address 596 So. 10th St., San Jose, California.

NOTES AND PERSONALS.

Pilgrim Church, Oakland, will have its new and attractive addition to its building ready for dedication early in June.

Professor Nash of Pacific Theological Seminary left this week for the East, where he will meet Mrs. Nash and daughter, and they will start soon on their trip abroad, planning to be absent a year.

Superintendent Fisher of the Sunday-school Society is in Trinity county this week in the interests of the work there. Writing from Weaverville he says: "The work is flourishing under Mr. Burr's tireless labor."

Next Monday the ministers of San Francisco and vicinity will listen to a paper on Henry Ward Beecher, by the Rev. A. B. Penniman of Chicago, who is supplying Plymouth Church, San Francisco, during Dr. Meserve's absence abroad.

A very jolly feature of the June Century is the series of Harvard, Yale and Princeton "Old College Songs"—"Fair Harvard," "I-eel" and "Old Nassau"—with drawings, eight pages in all, by John Wolcott Adams, who has done his work with a quaint touch.

Superintendent Rathbone of the Home Missionary Society went to Humboldt county this week in the interests of the work there. He will remain about two weeks. He was accompanied by the Rev. S. C. Patterson of Bethany Church, San Francisco, who will remain a week.

The Century Magazine for June has a timely article on "Our Barbarous Fourth," whose "grim statistics probably furnish a sadder commentary on human folly than that afforded by any other celebration in the world." It is a helpfully constructive, as well as destructive, discussion of a very live question.

We quote from a letter just received from the Rev. T. J. Bauder, who is supplying at Sebastopol, in which he encloses one new name for our subscription list: "It seems to me that Congregational people ought to patronize their home paper better than do many of them. I presented the matter and have a number who took sample copies and said they would consider the matter favorably. I desire to keep the matter before them until I secure a fair club of subscribers." That is good. We believe that Mr. Bauder will keep the matter before the people. He has spent years in the ministry of the church of the United Brethren in Christ, where the ministers are accustomed to keep the church paper before their people.

The editor of The Pacific had a glimpse last week of that earthly Paradise, where the educational conference is to be held in July—about fifteen miles from Chico. Paradise valley is a picturesque, healthful region, at an altitude of 1,800 feet above sea level. It is free from malaria, and will make for a large number of people ere many years roll around some ideal home tracts. It is an exceptionally fine region for fruit and berries, the soil and climate giving them a superiority over the same kind grown elsewhere. It is not often that a railroad runs into a region with such advantages and so few drawbacks. They who are leading in the educational conference, which all hope will prove of decided benefit to the Sierra Polytechnic Institute which is located at Orloff in that valley, are planning to accommodate all who can go at that time, the first week in July, with good camping places, or furnish tents at reasonable rates for all who prefer them to the hotel.

MISSIONS IN ALASKA.

(Christian Endeavor Topic for May 31, 1908.)

Albert W. Palmer.

The Congregational Church is represented in Alaska by three churches at Douglas, Nome and Valdez, and by a mission to the Eskimos at Cape Prince of Wales. The location of this mission is a strategic one, as the Eskimos at this point are active and energetic, and their thrifty and well-ordered village is a gathering place for Eskimos from Kotzebue Sound in the north and from Siberia across the Behring Strait. The station was astablished in 1890 and the equipment consists of two frame buildings and a log house. These buildings shelter the missionary home, school, chapel, carpenter shop and printing press.

An original and unique feature of this mission is the reindeer herd. Reindeer were introduced by the Govrnment in 1893, and the different missions were assigned each a herd to be cared for by the missionaries and the natives. At last reports the herd numbered 2,209 deer, of which 638 are the property of the mission. The remainder, except those belonging to the Board of Education, are owned by the twenty-five native herders. Milk, meat and transportation are all provided by these reindeer, and the sales from the mission herd have, during the last two years paid all expenses connected with the care of the whole herd.

From a religious point of view the mission was never more successful and promising than it is today. The church services are crowded, the exception being during the walrus hunting season, when the canoes get caught out on a change of wind and have to put ashore on the Diomedes. On Easter Day, 1907, thirty-two adults were received into the church, making a total membership of 216. No later reports are available to me from this "westernmost Congregational Church in America, and North Congregational Church of the world."

The work is at present in charge of the Rev. James F. Cross and his daughter. The following extracts from a letter by Mr. Cross will be of interest:

"The Eskimos are more attractive in appearance, more robust, athletic and animated than I expected to find them. Few people gain a livelihood under harder conditions and in the face of greater danger than the Eskimos, but their faces are cheerful and animated. They are always jolly and happy.

"For a month the attendance at church and prayer meeting was small, because few were in the village; but as they returned the seats, then the aisles filled, then every place. When a mother has a child in her lap and one on her back, then it can be said they sit three deep! Two hundred and fifty-one is the largest attendance—plus babies, 'a multitude which no man can number.' The babies cry and play and sleep and the services go on undisturbed.

"The religious spirit and reverent desire for a knowledge of God is remarkable. In December I went to the reindeer herd. It was intensely cold and the work was hard. At noon a dishpan of hot oatmeal was sent up for lunch. We gathered in a circle around the pan, but not one of the boys thought of eating until one gave thanks."

* * * * *

"When the time came to open the dances and Kos-ge, the dance hall, gymnasium and work-shop, they asked me whether it was right to go to dances and be Christians. So far as I can see their dances are elaborate forms of amusement, show and recreation. There does not seem to be any religious, i. e. heathen, significance in them, so I have not opposed them, but have insisted that they should not at any time interfere with the religious services. In Novem-

ber the younger men started a series of house-to-house meetings. Stormy weather prevented them from going out to hunt, so for three weeks they went from house to house holding from four to nine meetings a day. Their particular point of attack was the old men who still cling to their idols, charms and heathen superstitions. The result is that many of the old men regularly attend Sunday services and say that they will give up their idols. The test will come when they prepare for the spring whaling. The difficulties, dangers and chances are such that they want all the assistance, human and superhuman, that they can summon.

* * * * *

"The coming of the white man has not been a hindranc to the welfare of the native. It has opened a market for the clothing and the foot-wear which no one can supply but the native, and for fish and seal. Nor has the coming of the white man been a detriment to the moral welfare of the natives. With the coming of the white man has come legislation and the court, and there is a strong sentiment in favor of the protection of the native. When whalers and traders held sway there was no restriction on the sale of liquor, and the traffic in women. The degredation of women was appalling. But with the coming of missions, schools and courts this is now nearly driven out of the American coast."

Among the Churches.

California.

Grass Valley.—The church has called the Rev. E. Harvey Hadlock of San Francisco. The pulpit was occupied on Sunday, May 10th, by the Rev. C. M. De Bois of Berkeley.

Los Angeles.—The Congregational Union received from all sources during the past year $1,700. About $1,000 of this amount was secured by the Rev. C. S. Billings by personal solicitation and by the card system.

Los Angeles.—The next fellowship meeting will be held on Monday, June the 1st, in Plymouth Church. It will begin at 10:30 a. m. and will continue all day. This will be the last fellowship meeting for the season.

Compton.—The Rev. W. Haresnape, recently of Buena Park, has entered on the pastorate at Compton. Two years ago when Mr. Haresnape went to Buena Park he found a membership of 18. When he left the church had 55 members and the Sunday-school had doubled. During his pastorate the church building was remodeled at a cost of $800.

Berkeley.—Arrangements have been made for the First Congregational and the St. John's Presbyterian Church to unite their services in the Congregational Church during the summer until a pastor shall have been secured. The Rev. George Eldridge is pastor of St. John's. This church came from the division in the First Presbyterian Church last year, and is yet without a building. It is a flourishing organization, however, and plans to build ere long.

San Francisco, Mission Congregational Church.—At the communion, May 17th, six persons united with this church, five on confession of faith. The work of adjusting new relations and planning for the future goes on hopefully. We are confidently anticipating the day of larger things in a church edifice suited to the needs of this large parish. At a fellowship meeting held May 1st, a number of the brethren of the ministry about the Bay and prominent laymen greeted the united church and new pastor with appropriate addresses. The church was congratulated by all on its movement for a stronger Congregationalism.

WASHINGTON.

Hillyard.—Fourteen united with the church May 3rd, making 36 additions since the first of the year. During the past six months the attendance of the Sunday-school has increased from 55 to about 130, under the pastorate of Rev. J. Lincoln Ellis.

Everett, First.—Ten united with this church May 3rd, four on confession of faith. Eight of the ten are heads of families. On Easter Sunday two young men united on confession of faith. Special services during Passion Week have greatly strengthened the spiritual life of the church. The church is rejoicing because it has persuaded Dr. Smith to withdraw his resignation.

Sprague.—Institutional features being desirable the church at Sprague is constructing an addition to its building. It will be 20 by 32 feet, two stories high. The lower floor will be well lighted and ventilated, being six feet above the ground and will be fitted up for a boys' club room and gymnasium. The upper room will be at least twelve feet high and well finished and furnished for a Sunday-school and social purposes, the Ladies' Guild, Girls' Circles, etc. The floor will be three feet above that of the main auditorium with wide-folding doors between, adding over 100 to the seating capacity on special occasions. The expense of construction and equipment will be about $1,500.

EASTERN WASHINGTON AND NORTHERN IDAHO.

The Congregational Association of Eastern Washington and Northern Idaho held its annual spring meeting in the beautiful little city of Cheney. The hospitlity was as beautiful as the city. Never have delegates been better cared for. The sessions began in the afternoon of April 28 and closed the evening of the 30th. Spokane opened and closed the program. Moderator Hindley presided and H. E. Mills gave the first paper, subject: "The Meaning of the New Health Movement." Dr. House closed the meeting with a stirring address on "The World's Greatest Masterpiece."

Discussion was active througout the meeting. Greatest interest centered in the address of Jonathan Edwards on the subject, "The Evangelism We Need," and on W. M. Proctor's paper, "The Call for Preachers." The sentiment of the brethren seemed to be that we need an evangelism, but a sane one, adapted to present-day needs. Of course there were some who made a plea for "the old-time religion."

W. M. Proctor's paper was a veritable mine of information concerning ministerial supply and ministerial conditions.

Superintendent Raymond of the Anti-Saloon League electrified the Association in an half-hour's talk and won the loyal support of Eastern Washington Congregationalism.

Supt. Scudder outlined plans for "Self Support in 1900." Resolutions were adopted indorsing the action of the Missionary Society and also resolutions indorsing Supt. Scudder personally. Dr. Green also came in for his share of appreciation.

The recommendations of the National Council in regard to change in polity were adopted unanimously and a committee appointed to revise the constitution accordingly.

Acting upon the recommendation of the State Home Missionary Society the Association elected a committee of three from Northern Idaho who should administer the missionary money for Northern Idaho, the National Society having granted it a separate appropriation this coming year. The following were elected: C. H. Nellor, J. D. Neilan, C. W. Busnnell.

The Wednesday and Thursday evening sessions were held in the auditorium of the State Normal School. Two members of the Normal faculty rendered most pleasing service at these meetings, Miss Nellie Fisher as reader and Miss Myra Wylie as soprano soloist.

J. D. Neilan was elected moderator for the coming year, and H. E. Mills Association preacher. Colville will be the next place of meeting.

ANNUAL MEETING OF THE NORTHWESTERN ASSOCIATION.

The seventeenth annual meeting of the Northwestern Association of Congregational Churches was held at Coupeville last week.

Rev. C. R. Gale of Seattle was moderator, Rev. Richard Bushell, assistant moderator, and Rev. Robert Elwell of Port Gamble, scribe.

Among the subjects considered was that of Vital Religion. Rev. S. Williams spoke of its source; Rev. W. C. Kantner, of its chart; Rev. Richard Bushell, of its method; Rev. S. M. Freeland of its results, and Rev. J. E. Smith of its vision. Everett Smith of Seattle discussed "Civic Righteousness." Rev. H. O. Wiard of Eagle Harbor gave a stirring address on "The Passing of the Preacher." Dr. Samuel Greene spoke on the Sunday-school work of the state. It was decided that an effort be made to raise $3,000 for the missionary department of the Sunday-school work.

Among the other topics discussed was "Pastoral Evangelism," by Rev. E. D. Weage and Rev. C. R. Gale. The position was that the professional evangelist could be dispensed with and that all the good that he could do could be accomplished more effectually by the pastor and the members of the church and it would be more permanent.

Rev. W. C. Kantner, Rev. Sydney Strong and Rev. C. R. Gale of Seattle were made a committee to arrange plans to push the efforts to carry on pastoral evangelism.

" The Laymen's Movement" was considered by W. H. Lewis and A. S. Allen. Everett Smith spoke of "Civic Righteousness." He said the municipalities of the country had suffered much through the malign influences of cheap politicians, but declared that the rule of such men was fast becoming a thing of the past.

The following resolution on local option was adopted:

"We view with interest and sympathy the splendid progress of the Anti-Saloon League in its work against one of the church's chief hindrances, and we commend to all our churches this society and its superintendent, Rev. R. W. Raymond, who has recently taken up the state work, and urge their hearty co-operation in efforts that are now being made to curtail the influence and finally to destroy this great evil—the saloon. We especially call on all the men of our churches to urge and endeavor to secure the nomination and election the coming fall of legislators who will vote for local option."

Home Missions occupied one afternoon session. Dr. Smith presented the financial side, and State Superintendent W. W. Scudder gave a survey of the field. The convention voted to indorse the recommendations of the board of directors that each church member give $1.40 for home missions this year.

The followingg standing committees were appointed: On national council matters, Dr. Van Horn, Rev. W. W. Scudder, Dr. Samuel Greene, Rev. S. Williams, Rev. C. E. Newbury; business, Rev. J. W. Weiss, Rev. W. C. Kantner; credentials, Rev. H. C. Mason, Rev. W. W. Scudder, Rev. J. M. Dick; home missions, Rev. C. F. Clark, Rev. J. E. Smith. A. S. Burwell of Seattle was nominated director of the Home Missionary Society to fill the place caused by the expiration of the term of Rev. W. O. Wark.

The associational sermon was given the last evening by the Rev. Dr. Van Horn.

OREGON LETTER.

By George H. Himes.

The Mid-Columbia Association of Congregational Churches and Ministers met with the church at the Dalles on May 5-6. K. L. Beach of Lexington was chosen moderator, and Miss Prudence Patterson of The Dalles scribe.

The churches represented were as follows: Ione, Rev. J. L. Jones, pastor; delegate, Mrs. E. J. Keller; Lexington, K. L. Beach; Pendleton, Mrs. S. A. Lowell; Condon, Rev. P. F. Murphy; delegate, D. Ohlsfelt; Huntington, Rev. T. L. Davys, pastor; The Dalles, Rev. D. V. Poling; delegates, Mrs. C. T. Donnell, Mrs. D. J. Cooper, Mrs. Elizabeth M. Wilson.

Rev. Luther R. Dyott, First Church, Portland; Rev. Howard N. Smith, superintendent for Oregon of the C. S. S. & P. S., Oregon City; Rev. Arthur J. Folsom, superintendent of Home Missionary Society, for Oregon, Forest Grove; Rev. W. C. Gilmore, Riverside Church, Hood River; Rev. D. Jones, Mr. and Mrs. Castner, also of the Riverside Church, and Rev. J. E. Walker, on a furlough from China; Rev. Mr. Boulton, of the Lutheran Church, The Dalles, and Rev. Dr. Collins, rector of St. Paul's Episcopal Church, The Dalles, were made corresponding members.

The motto of the Association was, "Thy Kingdom Come," and every number on the program was suggestive of that idea. Much was made of the praise service in connection with each session, which was conducted by Rev. D. V. Poling. Rev. W. C. Gilmore made a stirring address on "Congregational Independence and Fellowship." Mr. B. S. Hutington of The Dalles spoke on "The Science of Church Finance," embodying long experience in connection with the subject very suggestively. The Associational sermon was preached by Rev. Luther R. Dyott, whose theme was "Forces that Win." Many heard him for the first time, and were deeply impressed by his able and convincing discourse.

The principal addresses the second day were as follows: By Rev. G. T. Murphy, "Is the Actual Power the Possible Power of Two or Three?" "The Church's Opportunity as Found in the Sunday School," by Rev. Howard N. Smith; followed by a symposium on "The Church and Her Young People."

A paper of striking interest was presented by Mrs. Elizabeth Wilson of The Dalles, on "Early Christian Education in Oregon." She came to Oregon in April, 1851, in company with four other young ladies, all of whom came to teach school, and were sent hither by the National Board of Popular Education, Governor William L. Slade of Vermont being the president, in response to an appeal made by Governor Joseph Lane, Rev. George H. Atkinson and a number of others. Mrs. Wilson, then Miss Millar, was one of the very early, as well as capable, teachers at Forest Grove, and her success there was marked.

Rev. Arthur J. Folsom, Home Missionary superintendent, emphasized the importance of the "Family Altar," and is organizing, as opportunity offers, what he calls "The League of the Family Altar," in order that this most important feature of the Christian home life may become general among all the church membership. He also gave an address on "Our Congregational Heritage," which aroused much interest, his presentation of it being most forcible, besides giving a clear outline of the magnificent opportunity that our denomination has for expanding in the great "Inland Empire" of Oregon, as our beloved Dr. Atkinson, the first Congregational Home Missionary on this coast phrased it more than forty years ago.

Mrs. J. E. Snipes presented a paper on "Temperance Teaching in Our Homes," and Mrs. D. J. Cooper a paper

on "Woman's Part in the Movement Against Saloons," both being excellent presentations of the subjects.

The "Women's Hour," was led by Mrs. S. A. Lowell, whose indefatigable efforts for years have been the mainstay of the Pendleton Church. Too much cannot be said in the matter of encouraging this faithful and conspicuously able and consecrated lady. Notwithstanding the unspeakable discouragements that have surrounded that church for a long time, she is as steadfast in her devotion to it as ever, and her purpose in reference to it is as unyielding as the granite hills of Maine from whence she came to Oregon.

"The Christian Endeavor Missionary Movement" was presented by Miss Bessie K. Luckey, whose interest in Christian work among young people is very great. In this work she is destined to become, in fact, already is, a most important factor for good. A charming manner and a well-trained voice are important adjuncts in her efforts, besides being fully consecrated to the Master's service.

The closing hour of the Association was one of unusual interest. At this time Rev. Arthur F. Ferris gave a stereopticon lecture on the "Face of Christ." He asserts that the world today has the actual likeness of Christ; that it has come down from the time of the apostles; that it is as authentic as the New Testament; that the same class of evidence that proves the one will prove the other. The pictures used are from originals found in the Vatican museum in Rome, and can be traced back to the time that our Savior walked upon the earth. Mr. Ferris talks from the standpoint of an artist who has given many years to the study of this interesting question; and as a result it is his profound conviction that the portraits of Christ, as given by the great artists, are not imaginary, but real.

The region occupied by the Mid-Columbia Association is one of "magnificent distances," the area being more than sixty thousand square miles, the most of which is capable of development. It staggers one's imagination to conceive of the material wealth which will be produced in that great section of Oregon when it comes to be developed as a very small part of it is. If there ever was a call for the most diligent and aggressive home missionary work anywhere it is in that wonderful country at the present time. Now, in large measure, it is fallow ground, and if it could be religiously tilled for a few years by the right seed sowers of the gospel, the results for the Kingdom would be beyond measure. There is work in that region now for twenty consecrated ministers of the "Ralph Connor" type.

Sunnyside Church had seven accessions last Sunday at the holy communion service, and the Mississippi Avenue Church had four accessions.

HEROES.

"Oh, for the men of old, the hero's might,
The knight of song and story, now no more,
The strength that sate on Roman brows, the light
On Sparta's field and Athens' deathless shore!"

I raise my eyes, and close before my sight
Stands one whose high-held head has met unbowed
The anvil-blows of fate through darkening night;
Dauntless, defiant, as the shadows crowd.

From him close on my right through patient years
Pain wrings nor dark repining nor complaint;
One on my left, calm-eyed, serenely nears
His doom, unfaltering as an aureoled saint.

I turn—behind, one on whose pathway grow
Foul weeds and fouler poisons, mile on mile;
What the grim night-wind hears, God knows; men know
The laugh, the jest, the glory of the smile.

—Charlotte W. Thurston in the June Century.

THE HOME

WATCH, MOTHER.

(From an Old Scrapbook.)

Mother, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.

Never count the moments lost,
Never mind the time it costs;
Little feet will go astray;
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.

Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue,
Prattling, eloquent and wild,
What is said, and what is sung
By the happy, joyous child.

Catch the word while yet unspoken,
Stop the vow before 't'is broken;
This same tongue may yet proclaim
Blessings in a Savior's name.

Mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, oh, keep that young heart true.

Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see
Ripening for eternity.

THE MORAL TRAINING OF OUR BOYS AND GIRLS.

At a recent meeting of the Harvard Teachers' Association Dr. Endicott Peabody, head master of Groton school, said:

"American parents generally lack the moral courage to refuse the requests of their children for pleasures which will interfere seriously with their school work. The result is lawlessness, and this applies as well to girls as to boys. The typical American mother is represented by a woman sitting on the front porch

of a seaside hotel, whose boy comes with a request to go in swimming. Without considering that mother is apt to reply that the boy cannot go in swimming—'because, and when I say because I mean because.' My experience in school has been that boys like discipline and obedience and can be trusted to obey when left to themselves. At Groton I used often to argue with a teacher who maintained that the primary thing was love. I declared that obedience came first, and after years of experience I hold the same opinion.

"Parents should begin early the training of their children. Reading aloud is one of the best possible ways to cultivate in a child a love of good literature. Too many boys are satisfied when they barely pass their examinations; if you examine into the home lives of such boys you will find that their mothers and fathers have never trained that boy to expect or try to become a scholar. We criticise boys that at table or other gathering places they never talk of anything but athletics. You will find that in their homes the subjects of table talk are the malfeasances of the cook, the fluctuations of the stock market, or the doings of the neighbors. Instead of these trivial matters there should be some discussion of larger interests, of the welfare of the country, of literature, of morals.

"There is no different state of affairs in regard to the moral welfare of our boys. Some time ago a father brought to Groton School a boy who had gotten into trouble for using profanity. That father admitted that he had himself been responsible for the boy's profanity, but he said that he and the boy had agreed together to stop swearing. Another evil notion is the prevalent one that a boy should 'see the world;' in other words, that he should see vice. It is like plunging into water a child who knows nothing of swimming to follow a course like that. Not only in schools, but in our social life our morals are at sea; our theaters, presenting vaudeville as their chief support, are a serious cause of moral injury. It is the same with books; the popular books which boys and girls read and talk about. The popular books, most of which are written by women, are filled with tales of loose sexual relations, blasphemy and irreverence. A bad book is worse than a bad man; for a bad man usually has a personality that repulses one, but there is nothing repulsive in the external appearance of a bad book.

"Most important cause of this evil condition is the fact that men leave to their wives the moral training of their sons. Men do not see that the boy will do what he sees his father do, or that their influence is worse than their lack of interest in the children. Boys trained in religion by their mother grow up to think religion an effeminate matter to be abandoned at a suitable age. I know of a mother who did not teach her boys to pray, because, she said, she could not give them a satisfactory philosophic basis of prayer. That mother never waited until her child knew the chemical composition of milk or the intricate processes of digestion before she gave it something to eat. Everything in modern education depends on the influence of the home in regard to the intellectual and moral ideals of boys and girls."

WANTED.

Two or three young, active book canvassers. The most liberal terms are given. Inquire at 2903 Wheeler St., Berkeley.

Young People

AT DINNER.

No matter where the children are
We run in answer to the bell,
And dinner comes in piping hot;
It makes us hungry just to smell.

Poor father sharpens up his knife,
And carves with all his might and main;
But long before he's had a bite
Our Willie's plate comes back again.

We eat our vegetables and meat,
For mother, who is always right,
Says those who wish to have dessert,
Must show they have an appetite.

And when a Sunday comes around,
So very, very good we seem,
You'd think 'most any one could tell
That for dessert we'd have ice cream.
—Alden Arthur Knipe in June St. Nicholas.

A HERO OF THE FURNACE-ROOM.

The duty of the boilermakers on warships is of the most dangerous nature. In action, between actions, and out of action the repairs that they are called upon at a moment's notice to effect are sufficient to send a chill of fear through the hearts of most men. They will creep right inside a boiler or furnace which has but a few moments before been full of boiling liquid or red-hot coals. They will screw up nuts and fasten bolts or repair leaking pipes or joints in places that other men would consider impossible to approach. While the ship's big guns are making the vessel tremble and the enemy's shells are bursting in every direction, these men, with positively reckless fearlessness, will venture down into the bowels of the fighting ship, amid roaring machinery, hissing steam and flaming fires, to rectify an accident, which, unrepaired, might send the ship and all her human freight to the bottom more surely and more quickly than shell or shot from the best guns of the enemy. These men are heroes.

Most people in the United States will remember that, when the Bancroft went to work to batter the walls of San Juan, for some reason she had to slip out of action and her place was taken by the little gunboat Castine, which without delay opened her batteries upon the fort.

Very few people, even on the vessel herself, know what a close shave she and her crew had of paying a permanent visit to the dreaded haven of Davy Jones.

The Castine carried on board three of these boilermakers already referred to—Fish, another, and one Huntley of Norfolk, Va. The Castine went into action under full steam, her triple screws revolving at the fullest speed her 2,199 horse-power could make them spin, and her battery of eight guns started her quivering with excitement and the fierce delight of battle. The furnaces were heated almost in white heat, and the forced draught was urging the flames to greater heat, the boiling water to the higher production of steam, the engines to increasing revolutions. Sudden-

ly, without expectation, without warning, far down in the furnace-hole, unheard by officers or men amid the din of battle, the thundering reverberations of exploding gunpowder, there arose a fierce, hissing noise inside one of the furnaces—and those who heard it trembled as no gun or shot or shell had power to make them tremble.

A socket bolt in the back connection at the farthest interior extremity of the furnace had become loose. A leak had been sprung, the steam was pouring in upon the fire, threatening in a few moments to put it out and stop the progress of the ship if it did not have the more awful effect of causing a terrible explosion and annihilation!

The faces of the men below, in that moment of terrible suspense, blanched beneath the grime that covered them. None knew what to do save wait the awful coming of the shock they knew must come.

None? Nay, but there was one! The first to pull himself together, the first to whom returned the fear-driven senses, was boilermaker Huntley. His name does not appear on the navy list. Even his first name was unknown to his confrere, Fish. Only Boilermaker Huntley, of Norfolk, Va. But that is enough, and his deed should be sufficient to find for him a niche in the annals of fame whenever the story of the United States and her navy is told.

One instant of startled horror—then, without hesitation, without trepidation, with stern-set jaws and fierce, devoted determination on every line of face and form.

"Turn off the forced draught!" he cried.

"Goodness, Huntley, what are you going to do?"

"Bank the fire! Quick!"

"It's certain death!"

"For one—unless, for all! Turn off the draught! Bank the fire!"

The orders were carried out feverishly.

"Now a plank!"

And before they could stop him this hero had flung the plank into the furnace, right on top of the black coal with which it was banked, and had himself climbed and crawled over the ragged mass, far back to where the steam was rushing like some hissing devil from the loosed socket.

For three minutes he remained inside that fearful place. and then the work was done—the ship was saved—and his friends drew him out at the door. The forced draught went to its work again and in an instant the furnace was once more raging.

But what of Huntley? Scorched, scalded, insensible, well-nigh dead, he lay upon the iron floor of the furnace-room, while around him stood the mates dousing him with water and using every known means of resuscitation. He did not die, but when once more he opened his eyes and was able to be carefully lifted into daylight there arose such cheers from the throats of those dirty, grimy mates as never greeted taking of city or sinking of fleet.

The story is briefly chronicled in the log of the Castine, and Huntley simply claims that he "did his duty." But while the United States remains a nation, so long as the banner bearing the silver stars on the field of blue above alternate stripes of red and white remains the symbol of purity, bravery and patriotism to American hearts the whole world over; so long, when her heroes are spoken of, one name should never be omitted—that of Boilermaker Huntley, of Norfolk, Va.—Toledo Blade.

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THE DOG'S LAMENT.

It's very hard to suffer and be still,
Our name's applied to every human ill.
A "doggerel" is a rhyme that's very bad—
Indeed, the very worst that's to be had.
A book is "dogeared" when it's been abused
Alas! I think we're very hardly used.
A man's a "dog" because he won't behave.
(It almost makes an honest doggie rave!)
A "puppy" is a fellow most uncouth—
A slur upon the flower of our youth;
A "hound" a villain of the deepest dye—
An insult of his dogdom's majesty;
A "cur," of course, is not a shining light,
Yet even he is called to bear the slight.
"To dog one's footsteps" is, I really think,
A dreadful thing, from which we dogs would shrink.
A "dogma" is a hard religious school,
A "dogged" person always plays the fool.
And "dog-days" finds us panting with the heat;
We scarce can blink our eyes, or lift our feet.
Why—why—throw mud upon our noble name?
A dog's a dog, thro' all the world the same.

THE UNEMPLOYED.

According to figures given in an Eastern paper on the 15th of April, there were more than t hree million men out of employment in the United States. By states the figures were:

Colorado	46,500	South Carolina	30,000
California	95,000	Georgia	27,000
Connecticut	55,000	Florida	45,000
Illinois	300,000	Oregon	51,000
Massachusetts	95,000	Washington	44,000
Missouri	85,000	Idaho	26,000
Montana	18,000	Nevada	14,000
Rhode Island	30,000	Arizona	12,000
New York	750,000	Nebraska	19,500
Pennsylvania	350,000	Dakotas	26,000
Ohio	200,000	Minnesota	43,000
Michigan	135,000	Wisconsin	92,000
New Jersey	80,000	Indiana	60,000
Delaware	30,000	Kentucky	36,000
Maryland	75,000	Tennessee	23,000
Virginia	42,000	Arkansas	21,000
West Virginia	40,000	Louisiana	47,000
North Carolina	36,000	Texas	40,000
		Alabama	39,000

WHERE THE LAPP BABIES SLEEP.

Before I tell you where the Lapp babies sleep while fathers and mothers are in church, I want to tell you a little about Lapland, the land of the Lapps. If you will study a map, you will learn that Lapland is the most arctic of European countries. It forms generally a great plain, intersected by lofty, snow-clad mountain ranges. The Lapland winters are long and excessively cold. Cold weather, however, does not keep the Lapps from attending their places of worship, for they are very religious.

The reindeer is by far the most valuable domestic animal of Lapland, and the Lapp follows this animal to the coast or the interior, according to the seasons, in search of reindeer moss. When the supply of reindeer moss is exhausted in the neighborhood of a Lapp village, the inhabitants remove to anfortable.—Selected.

TRUST.

"Thou bounteous Giver of all good,
If thus Thy meaner works are fair:
If thus Thy glories gild the span
Of ruined earth, and sinful man,
How beauteous must the regions be
Where Thy redeemed dwell with Thee."

"Though we may miss the pearl and the gold,
And heaven may be other than we deem,
Doubt not the future will unfold
To something better than we deem."

Holiness is the architectural plan upon which God builded up his living temple.—Charles H. Spurgeon.

Blessed are the pure in heart, for they shall see God.—Jesus Christ.

Back East Cheap

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Washington	107.50
Philadelphia	108.50
New York	108.50

In some instances rates are slightly lower on April sale dates.

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